

0'0 - 1'0	<p>About the parents too?</p> <p>Yes. Tell the story like that. As you wish, mother.</p> <p>Ok</p> <p>Give your name <i>Amma</i>, if you wish. It is ok if you do not give.</p> <p>Of whom? Of the parents?</p> <p>No. yours.</p> <p>Ok. My name is... It is ok for me. You know my name now. It was mentioned. I can tell my name if it is necessary. Anyways, triple gem blesses for all of you. First I wish you to be healthy, may live long and that may all the activities you do will be successful and also that you may develop day by day.</p> <p>Thank you</p> <p>I will begin from the village.</p> <p>Ok. Start. Before that, I have a question to ask. Is it ok to record this?</p> <p>It is ok</p> <p>Is it ok?</p> <p>It is ok</p> <p>Okay.</p> <p>There can be mistakes. Now we are old.</p> <p>There is a lot of knowledge with the old people</p> <p>A lot of experience?</p> <p>Yes. They have a lot of experience.</p>
1'0 - 2'0	<p>So my home village is away from Matara. In the Kalatyawala village. Kalatyawala, Kamburugamuva. Kalatyawala, Kamburugamuva is the post office. Then it is the village, where I was born. I lived in that village for twenty-six years. It means..., in those days unlike today, there was not that much difficulty to put us to schools. I think I was past 6 years old, when I was admitted to the school. So, that school was the Kamburugamuva Maha Vidyalaya where I studied. After learning up to the Advanced Level, Ordinary Level I passed the six subjects in the Ordinary Level. I have Three Credit passes in Sinhala literature, Arts and Health. In the first attempt I failed in Mathematics. So later I did not go to school since I did not pass in the first time.</p>

2'0 - 3'0	<p>During that time, I had a sister in Elpitiya. I was taken to her place and I studied there. I passed the examination there. From there.... It was to there.... Later, at that time there was the grade eight exam. There was an exam in those days. It is called the J.S.C. It has only three subjects. Mathematics, Intelligence test and Sinhala language. I passed that too. Now... that exam is not available. After passing that, I was told that I am well built and height and those who have passed the grade eight exam are recruited to the Police. It was told me by the sir called as Cooray, who taught us, to send an application. The word sir is not called those days. Sir is called only to those who teach English. Others is called as School Master. Only those who are teaching English are called as Sir.</p>
3'0 - 4'0	<p>Really?</p> <p>Yes.... yes. The two persons teaching English are called as teacher. It is to the two persons who teaching English. So then, when I was like that I went there. After that, I failed in English in the interview there. It also stopped. Then, I participated and joined the activities in the village. To everything. I was elected as the Secretary of the Women's Society in the temple. Next, there was one called as Young Farming Society in our village. I was elected as the Secretary of that Young Farming Society.</p> <p>If so, didn't you go to the Police?</p> <p>I did not go to the Police. I failed in Mathematics at the interview..... Not mathematics... It was English. Yes. From English. I could not answer the question which they asked.</p> <p>Was English necessary to join with the Police those days?</p> <p>It was necessary.</p> <p>What was that time?</p> <p>Nineteen Fifties</p> <p>In the Fifties?</p> <p>Yes. Yes.</p>
4'0 - 5'0	<p>With those things, while I was doing those activities in the village.... then, there was a Village Development Society in the village. There was a coir rope weaving program through that. There too a Society has been established.... there were machines provided to all elders and youngers... the Village Development Society was functioning at a house in a big land. Those were then kept in that house. I was the Secretary there too. So, while I was engaging those activities in the village..... So... I have to tell about my parents. My father's name is H.Y Diyonis. Mother's name is I.P.</p>

	<p>Dingihamy. Both of my parents are very good. They have never scolded us. My mother has beaten me two days. Father has beaten me only one day. I was beaten even at the school in a day. That was it for the whole life.</p>
5'0 - 6'0	<p>Then About the father About the parents.... Mother does not know letters. Father can write and read well. He has studied up to grade five. But he did farming activities and also he worked as an informal indigenous doctor in the village in a small scale, not a big level. An informal indigenous doctor means... there were no veterinary doctors in those days. In those days he gave medicine to cows. He might have cured more than thousand cows those days. He did that anywhere. Even now those cows.....</p> <p>By grinding herbals?</p> <p>Yes. Herbals were cut. They were grinded. My mother did the grinding. All the types of herbals were told by him. There are about 21 types of herbals and after collecting those herbals, the mother is asked to grind them by the stone. A pulp of like this size is made.</p>
6'0 - 7'0	<p>After making that, a bottle of juice from peels of drumsticks is taken. After taking that bottle, they are mixed with that. After mixing that, it is fed to the cows. After taking a pawpaw straw that is kept at the nostrils of the cow like this... and blow after pouring. Then after mixing them again.....</p> <p>Does the cow stay calm until then?</p> <p>Yes, because it is tied. It is tied well in a way that legs cannot be moved. Then that pulp is fed after mixing that with the drumstick juice. Then... <i>Veppu</i>, it is called as <i>Veppu</i>, eighteen happen.</p> <p>What is meant by 'Veppu'?</p> <p><i>Veppu</i> means an illness that happen to animals, to cows, not to the other animals. Cows get eighteen types of <i>Veppu</i>. I cannot remember those things.</p>
7'0 - 8'0	<p>They get eighteen types of <i>Veppu</i>. Again... there are leaf plates of areca nut trees.... with the areca nut leaf plates.... a fire is made and an areca nut leaf plate is heated in the fire like this and the cow is fermented. That is to avoid being cold. That is one thing. The <i>Veppu</i> of getting cold is one. There are many other types available. When farming is done..... there are many land cultivations such as like oranges, bananas and the mud cultivation. There are 6 members in our family including me and the younger sister. There are 5 girl children including me and my sisters. We have only one elder brother and three elder sisters. Next one is elder brother. Then, I and my younger sister. Out of these 6 siblings, there is an elder sister in Elpitiya. I am here. The elder brother is in Kalatiyawala.</p>
8'0 - 9'0	<p>Is it ok to take? (Photo)</p>

	<p>It is ok. Take.</p> <p>Then...?</p> <p>Do I have to tell that again?</p> <p>Tell. No.... No... To take a picture.</p> <p>After that, including that elder brother, there were 6 in our family. Out of the six, the eldest sister, the next elder sister in the middle and then the little elder sister and she is here in Elpitiya. She is eighty years old. The elder brother is also about 83 years old. I am 77 years old. The youngest sister died. When the youngest sister dies.... she had the thyroid disease and she was treated for that. She was very lazy. She was married to a school teacher. She stayed in bed in laziness and with her weakness.... her mind is very lethargic. So she died. Only three of us are alive.</p>
9'0 - 10'0	<p>So... our mother knows very well to weave mats with patterns. She weaves very beautifully the labyrinth. There is the labyrinth?</p> <p>Yes</p> <p>It is the place where the King Vessanthara donated the children. My mother is weaving that pattern in the mat. She is weaving that labyrinth in the mat using a type of thin reeds. She weaves beautifully the scene of donating those two children. The mother weaves with patterns using reeds that scene where the children are donated to the Brahmin called <i>Jujaka</i>. Our mother can weave but she doesn't know letters. Thereafter... those are the information about the parents. Then I</p> <p>Does that mean... that patterns are made with separate reeds after weaving the mat?</p> <p>Yes. Patterns are woven with separate reeds. There have to be seven rounds in a labyrinth. In those seven rounds, my mother weaves the scene where the two children are given to the Brahmin called <i>Jujaka</i>.</p> <p>Is there one like that to be seen? A woven one?</p> <p>There is not any now, Miss</p> <p>Oh. It is a waste.</p>
10'0 - 11'0	<p>Yes. If there was one here, now... I remember when you tell that. Our mother then weaves mats out of panicles of the rice plant. Panicles means paddy. Panicles are cut from the paddy and are taken home and dried. Patterns are made and they are dyed. But there is a mat made from panicles at our younger daughter's home in Thihagoda. Ah..... now I thought of bringing that. Later then..... she weaves very beautifully. For the alms</p>

	<p>giving which is given for the three months' memorial of our father, my mother weaved such a mat and offered it for the <i>Atapirikara</i> (sets of robes). When we were as a family with our mother there, she stayed doing the activities of the temple. I observed <i>Sil</i> since I was 12 years old. I observed with my aunt who younger sister of my father. Our two houses were near each other. That was my aunt. Then, I got married at the age of 26 and I came here.</p>
11'0 - 12'0	<p>I came here on the 12th of May in 1965. Now... fifty years have passed now. Isn't it Sir? Yes. Then from that day, I have no problem after coming to this village. The mother and the father are very good. It was my intimate aunt. I married the eldest son of that family. Then... after marrying him, I have three children, a son and two daughters. The eldest daughter is married in Ratnapura and the youngest daughter is married in Thihagoda Now... my son was here and he went out as the child is sick. After coming to this village, I did activities in the temple, observed <i>Sil</i> and did not miss even a single Poya day. When my mother and the father were there, I helped them to observe <i>Sil</i>. After they died, I observe <i>Sil</i> on every Poya day.</p>
12'0 - 13'0	<p>So this time also I am going to observe <i>Sil</i>. After that.... I completed the <i>Sil</i> in Vesak Poya Day. I didn't complete the sil before that. There were people in front of that temple, every day. Now people do not stay in the temple and they go saying that they cannot stay. So I do not complete the <i>Sil</i>. There is a person called Mr. Paranavithana.... All of us, including Mr. Paranavithana, renew the <i>Sil</i> and come home and then only we complete the <i>Sil</i>. My son also goes to observe <i>Sil</i>. My son also goes. There are a lot of religious books written by me after coming here. I have written a lot of religious books. There are Eighty-four thousand pure <i>dharmas</i>. Eighty-four thousand. I counted the paddy seeds, Madam. One day Kotuvegoda Dhammavasa Thero spoke about that meritorious act. There was a book written on that.</p>
13'0 - 14'0	<p>I read that book. When I read, in that book, there was that in the past one old woman..... At the time of initiating the construction of a new Stupa, that old woman had thought that when the construction of the Stupa is completed, she would offer milk food to the eighty-four thousand pure <i>dharmas</i> on the day. I saw that meritorious act. From the day that I saw that I also thought that it will be good if I also have a chance to do that meritorious act. When I was thinking like that, the Tsunami came here, to this village. Then, the temple here was also destroyed due to the Tsunami. The theros were gone Pagnasena Thero died in the Tsunami and other theros were rescued.</p>
14'0 - 15'0	<p>Some of the people, who had observed <i>Sil</i> died. Some were rescued. I did not observe <i>Sil</i> on that particular day. I observed <i>Sil</i> in the big temple, the</p>

	<p><i>Sudharshani Viharaya</i>. I did not observe on that day. Thereafter my son and I listened to the sermons while scraping coconut in the kitchen. At that time.... this house was not there. It was a different house.... an old house. Then.... I listened to the sermons while scraping coconut. I heard a sound while listening to the sermons. When I heard a sound, I kept that in the kitchen and I went up. When I went up, people were shouting that..... I asked what that sound was. Then, the <i>Sangamitta Perahera</i> was to be held in December. They said that there is a shouting since the practices are done for the <i>Sangamitta Perahera</i>.</p>
15'0 - 16'0	<p>Then... people come here continuously.... shouting that “our families are over... our houses are gone.... children are no more.....”. At the time, the tsunami has come and gone three times to this place. Even fishes have come here. Then, all the people in the road.... to our houses... But it is not came to our place, here. A family was here for a month. We did everything.... Later, our son ... then our The wife of this son was pregnant with the child, who is sick now. She was about four months’ pregnancy. Then, my son put everything including money and jewelries in his pocket... and my son and all of us went up there to the road in that side. We went there and stayed. People were coming.... coming.... continuously. We could not do anything. Blood was shedding... mothers were fainting in pavements like these.</p>
16'0 - 17'0	<p>They were saying that “Our children are missing.... Oh.. God... daughter is not there”. Such things were said by them. So what to do? During that time, people were injured and bruised. I had nothing to do. There were <i>Makulatha</i> trees, which is a medicine, in the house where we stayed. I peeled a lot of <i>Makulatha</i> from the fence. I put them in a big vessel and grinded that with the grinding stone. I grinded all. Then, I applied it on the wounds of everybody.... The bleeding was stopped. They are saying that even today. Then, those mothers were brought and kept like this. Children have gone here and there. Then... I chanted <i>pirith</i> as possible... in their ears.... When we look at them, they were like not breathing. I chanted <i>pirith</i> in the ear.</p>
17'0 - 18'0	<p>When <i>pirith</i> was being chanted, the people extended their arms and legs here and there. That person was crying because his child was missing. His child is no more until today. However, those people are living. When they see me, they thank me even today. They say that “aunty, you helped us a lot those days”. Then I went to the temple too. When I went to the temple, the temple was crowded there with people. So the chief thero had chanted <i>pirith</i> at that time. People have gone to another nearby temples taking the little theros and everyone. We could not reach the temple easily as it was filled with mud. We told the chief thero to tell anything to us and that we will</p>

	<p>prepare the alms as we can. Then, the chief there accepted it. Later, a lot of relieves was given here.</p>
18'0 - 19'0	<p>However, we were also given relief items. I told that I don't need them. We were not affected by Tsunami. A lot of things like water, clothes, and food packets were brought here. They were brought them in vehicles. I told that we don't need them and we came only to look at the affected ones. We were not even slightly affected by Tsunami. We don't need them. We did not accept them.</p> <p>A lot of people have taken them improperly.</p> <p>There is no need, Miss. Taking them would be a sin. Then, there was a paddy field in this area. A lot of vehicles were there in that paddy field. There were sets of porcelain plates, brought by people from abroad.... even the covers were not removed of some of them. The sea water was spreading them everywhere. Some people took them. There was no use of vehicles. Then, there were radios, cassettes, televisions.... everything was there. Likewise, there were beds, chairs and tables which were in the houses. People took a lot of those things.</p>
19'0 - 20'0	<p>To me..... After the water has gone away, people asked me "shall we go to take them?". I told that I don't need them.... I do not bring them. I told like that. Then the <i>Grama Niladhari</i>, who worked for us those days, told us that there are parcels of goods and told us to come to the road and that he would give a parcel. I don't need them, Miss. They are not belong to us. Give them to the people who are eligible for that. We cannot commit a sin by taking them. That is the way was it. Then later..... A lot of relieves was given by an organization called the US Aid. A lot of relieves were given by that organization. At that time, foreign men and women came to us. So at that time, the foreign women need stories, poems and songs and playing of drums like that.</p>
20'0 - 21'0	<p>They gave us a lot of toffees. We took them. They gave packets of toffees. Then the foreign ladies told us to bring a drum to be heard. People brought a drum somehow. I held the hands of such foreign women and made them beat the drum. When the drum was beaten by them, the foreign lady was very happy. She gave me a packet of toffees. Then there were many other ways like that from the Tsunami. The chief there has collected our information. Then he gave us an exercise book and told that those who can write, may write in the book about How the Tsunami was happened. Accordingly, we wrote and gave back that to him. They may be still in the temple.</p> <p>That is very valuable. Isn't it?</p> <p>Yes. They are also there. There are a lot of my books too.</p>

The books written by you are also there?

What?

The books written by you are also there?

Yes.

By you?

I will show some religious books. Do you have time to stay? Is it late?

No.... No....

I will show some.

Ok. Ok. Show us.